THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him*" (I. JOHN 2: 3-5).

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## A MYSTERY OF LIFE.

WHEN we reflect upon the distribution of good and evil in the world, we find that much has been given man to enjoy, and yet much to suffer. Though we should examine the whole world, we should not find one man so happy as to have nothing left to wish for; but we daily see many who by suicide show us they do not consider life worth living. It appears, then, that in this life we cannot be entirely blessed, and yet we may be completely miserable. Why man should thus feel pain, why individual wretchedness should be requisite in the accomplishment of universal felicity, are questions that remain, to some extent, unexplained. Conjointly with this thought may be considered a theme which is as old as man and as wide as the world—viz., the reason of human suffering and the why and wherefore of those afflictions that are visited, not merely upon the guilty, but, as it often appears, upon the righteous and the innocent. This is an immemorial problem, the very crux of theology, and the darkest mystery of human life. The theist, holding to the belief in a just, merciful, and loving God, who is the Supreme Ruler and Governor of the universe, is often confronted by the question of the deist and agnostic, who ask why this just and loving God should suffer the righteous to be afflicted and the innocent to be oppressed. Many will say that as God is always just, He never afflicts the righteous, and they conclude that if any man suffers it is a consequence of his sinful actions.

The moral government of this world is not such a simple and uncomplicated thing as would appear from such an answer.

Though this theory may in the main be true, yet there are exceptions. It is a matter of universal experience that while the righteous often suffer trials and adversities, and are acquainted with sorrow, yet the wicked in many instances prosper exceedingly and are permitted to end their days in peace. To those whose thoughts and hopes are limited to this life alone, the problem causes grave doubts as to the justice of God and entails great perplexity of mind.

The greatest example and exposition of this very problem of which I know is the Book of Job, wherein the theme is fully discussed. This book is not read and appreciated as it should be. Victor Hugo said it is "perhaps the greatest masterpiece of the human mind." It is indeed a masterpiece of literature, and contains some of the deepest thought and sublimest poetry that has come down from antiquity. The book is a debate between Job, who is sorely afflicted and can ascribe no cause for the same, but stoutly protests his innocence, and his three friends who argue that Job must have sinned, or he would not be so afflicted. Job describes his bodily suffering and his mental perplexity. His last speech concludes with a pathetic contrast between his former prosperous days, when the candle of the Lord shined upon his head and by His light he walked through darkness (Job 29: 3), and his present state, when he is poor and afflicted, childless and friendless—an abhorrence and a byword to young and old (chap. 30: 9-16.) To the end he protests his innocence and demands to be shown wherein he has transgressed—"Teach me, and I will hold my tongue: and cause me to understand wherein I have erred" (chap. 6: 24). Still all is a dark mystery, a riddle which he cannot solve. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (chap. 23: 8-10). In a dim way he feels that, though he is destined to die without learning the reason of his affliction, yet after death, in another world, the mystery will be solved. Note the power and strength of his testimony in chapter 19: 25, 26: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

The explanations and arguments of his friends being inadequate and unsatisfactory, a bystander called Elihu speaks, and, though following at length in the same vein of reasoning as did Job's friends, yet he goes in some particulars beyond and somewhat approaches the right view of the question in more explicit statements. Two truths are to be gleaned from his speech—first, that chastisement may be an expression, not of the divine indignation, but of the divine goodness. "To all these things worketh God often-

times with man, to bring back his soul from the pit, to be enlightened with the light of the living" (chap. 33:29, 30). Secondly, it is to gathered that chastisement may be designed as a warning, a restraint to keep men from falling into further sin; in other words, chastisement is a discipline, a preventative as well as a cure, having reference to the future as well as to the past. The latter view is sustained by chap. 34: 31, 32: "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me: if I have done iniquity, I will do no more."

In answer to Job's frequently-expressed desire to meet God "face to face," the Lord answers Job out of the whirlwind. But His answer is not at all what Job expected. He hoped that God would give him an explanation as to his sufferings. But this God does not do. His answer is from first to last a revelation of His omnipotence. He answers Job in a strain that is applicable to all humanity, and the lesson given to Job can be universally applied. God bids Job behold the wonder and mystery of the world, and asks him if he could make any of the things which he beholds, or even understand how they were created. Could Job rule the world or even subdue any of its wonderful creatures? If not, then why should he presume to cavil at the ways of the Almighty or criticise His government of the world. God's answer is no solution of the problem of human suffering, yet Job is satisfied and realizes how presumptuous he has been in upbraiding God, how weak man is in the presence of God's omnipotence, omniscience and perfect holiness. He exclaims, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" (chap. 40:4). Job has sounded the depths of misery, and in the fullest knowledge of the world's pain he is wholly assured of the righteousness of God. The answer to his problem is not merely a manifestation of God, but God Himself. He does not understand; he is contented to be humble and to trust in God. He says, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. * * * I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (chap. 42:2-6). In this attitude of humility and trust, he gains favor with God, is restored to double his former prosperity and dies "old and full of days."

It is not easy to sum up the distinctive teachings of the book of Job. In fact, the problem with which it deals is insoluble and the story of Job offers no solution. But it does show the true spirit in which the calamities of life should be met—a spirit of submission and trust in the justice and righteousness of God.

The following truths, however, emerge from the story, the depth and logic of which it will be well for all to consider. Even a

righteous man may suffer in this world from severe afflictions. It is wrong, therefore, to make a man's sufferings a reproach to him, as though he were a flagrant sinner. They may be permitted by God as a trial of his righteousness. It is presumption to accuse God of injustice on account of the sufferings the righteous endure, or the prosperity the wicked are permitted to enjoy, because man is unable to fully understand God's moral government of the world. True religion is disinterested. A truly righteous man will serve God and rely on Him in spite of all temptations to upbraid Him for his afflictions.

The solution of this great moral problem is not to be found in the philosophies of unbelieving men, nor do they afford us much consolation. Philosophy tells us that life is filled with comforts, if we will but enjoy them; and again, on the other hand, though we experience misery here, life is short and will soon be over. To paraphrase Oliver Goldsmith on this thought—Thus do these consolations destroy each other: for if life is a place of comfort, then the contemplation of its shortness is a misery, and if life be long, our griefs are protracted.

Thus philosophy is weak in affording us consolation, but our religious comforts are of a higher order. It only remains to consider, briefly, how far we, as Christians living in the clearer light of Christ's teachings, have advanced in the knowledge of the meaning and purpose of suffering. Christ Himself is the greatest example of innocent suffering. "Though he were a son, yet learned he obedience by the things which he suffered." He was made "perfect through suffering." Christ taught that freedom from outward ills is not the greatest good, that in the sphere of character and spirit is truest advancement. Jesus congratulated not the rich, who knew not pain nor sorrow, but He consoled the poor, the meek, the mournful and the oppressed. In spite of affliction a man may be truly blessed. In this Jesus reversed the common judgment of the world. As Bacon puts it: "Prosperity is the blessing of the Old Testament, adversity that of the New." The Author of our religion declares Himself to be a friend to the suffering and the afflicted. Many have considered this attitude of the Lord as partiality or preference without merit. "But it is not in the power of heaven itself to make the offer of endless felicity as great a gift to the happy as to the miserable. To the happy eternity is but a single blessing, since at most it but increases what they already possess. To the poor and miserable it is a double advantage, for it diminishes their pain here and rewards them with heavenly bliss hereafter" (Goldsmith). Who is more perfectly qualified to appreciate joy and peace and eternal happiness—those who have never experienced sorrow or want or affliction, or, on the other hand, they who have passed through the deep valley of tears and sorrow, and whose cup of adversity has been full?

The Almighty is in another respect kinder to the poor than to the rich. The poor man meets death quietly, without any possessions to regret, and but few ties to bind him here, and he feels but nature's pang in the final separation. Thus to the poor are given two advantages over the wealthy: in this life greater felicity in dying, and in the next life all the superiority of happiness that arises from contrasted experience. This seems to be one of the joys of the poor man in the parable, for though already in Paradise, and experiencing all the joys it could give, as an addition to his happiness it is mentioned that whereas "he had once been wretched, now he was comforted; that he had known what it was to be miserable, and now felt what it was to be happy." Thus is shown the superiority of religion over philosophy. It shows the equal dealings of God to the happy and the unhappy. It gives to both rich and poor the same happiness hereafter, and equal hopes to aspire after it in this life.

A great part of mankind, having no certainty of the future life, naturally demand that justice should be meted out in this present world. Perceiving that this is not always done, they are beset with grave doubts as to the justice of the divine government of the world. With the Christian revelation of a future life many of the difficulties and anomalies of the present disappear. The end is not yet. The time of settlement of accounts is yet future, and there need be no fear that justice will not be done. But meantime the wicked often prosper. The righteous suffer and the reason is not given them, but in the glorious light of the gospel they are comforted. They learn that they must exercise patience and hope. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as with a faithful creator" (I. Peter 4: 19).

A conclusive and satisfactory solution to this great mystery of human suffering is not to be had. Providence has seen fit to elude our curiosity. But that is no reason why we should refuse to believe in the love, mercy and justice of God, nor place confidence in the final rendering of judgment and award.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Hanley. ASAEL C. LAMBERT.

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EVERY man has power to accomplish good, and our Divine Maker will infallibly extend to him His assistance in the hour of trial.—GOETHE.

## SACRIFICE AND BLESSING.

"SACRIFICE brings forth the blessings of heaven" is a proverb of but few words but of much significance to those who understand its real meaning. No religious denomination of to-day realizes its meaning any more than the Latter-day Saints do. This is clearly demonstrated by the efforts they are putting forth to carry the gospel message to the nations of the earth. This gospel, received and obeyed, will elevate humanity to the highest plane. It must be remembered that this missionary work is accomplished in most cases by strenuous sacrifice, which is cheerfully made by our missionaries from year to year.

The writer, while tracting a few days ago, was confronted with the question, "Why do you sacrifice so much time and means in preaching the gospel without any remuneration, when the time and money spent in the mission field would be a great help in providing a good, comfortable home?" The question was satisfactorily answered by the words, "Sacrifice brings forth the blessings of heaven."

It is the conscientious "Mormon" elder who realizes the true worth of this proverb, of which reassurance is derived from the words of the Savior: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19: 29). This was the Savior's reply to Peter's question as to what should be the reward of those who followed Him, Peter having asked the question through his astonishment at the Savior's words concerning the young man who had great possessions. The fate of the latter is explained in a parable Jesus spoke of the rich man whose ground yielded plentifully, and his first steps were to enlarge his barns in order to keep all his fruits and goods, saying, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The result was that "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12: 19-21).

The true Latter-day Saint does not consider any sacrifice too great if it is required by the Lord, because he thoroughly realizes that he owes all to the Lord, and his honest convictions are in harmony with the words of the Apostle Paul to the people of Athens, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17: 28). Furthermore, he believes that it will be fulfilled as God has commanded. "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psalms 50: 5).

Believing these scriptures, and possessing a burning testimony that God has again spoken from the heavens and revealed the Holy Priesthood, and commanded that the everlasting gospel be preached to all the nations, we, as elders of Israel, feel it our bounden duty to go forth and preach this gospel of the kingdom, even though it be by sacrifice. We feel to praise God for having the opportunity to serve Him, and can say with the Apostle Paul, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I. Cor. 9: 16).

This is not a delusion, as it is regarded by so many people, but a glorious reality. Such sacrifices have brought showers of blessings upon the heads of thousands of faithful Latter-day Saints and their testimonies to the same are gladly borne on earth and recorded in the heavens.

Gloucester. LANCE L. GRAHAM.

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## TESTIMONY TO KING AND GOVERNMENT.

ELDER ANDREAS PETERSON, late president of the Swedish Mission, writing from Logan, Utah, under date January 22nd, 1913, relates some interesting experiences and events of his recent mission to his native land, which are worthy to be placed on record. He says:

"I had some experiences during my last mission that have never before come to any elder in that part of the world. It was my duty, in a humble way, as far as possible, to resist the government in banishing the elders from the land of Sweden. These proceedings brought about an audience with King Gustaf, who accepted the 'Voice of Warning' and the works of Apostle Orson Pratt. It also gave me occasion to call upon the Ecclesiastical Minister, Minister of Justice, Minister of Foreign Affairs, Minister of State, and Minister of the Civil Department. All these government officials received literature explaining the principles of our faith, and some of them received the Book of Mormon, which was accepted with thanks. What the results of these humble efforts may be, the future alone can tell. But the satisfaction shall always be cherished by me that an opportunity was thus afforded to bring the gospel truths to men and places where they had never been presented before. Thanks be to the Lord for all His blessings to His humble servants when engaged in the ministry."

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TRUE obedience to God is the obedience to faith and good works; that is, he is truly obedient to God who trusts Him and does what He commands.—LUTHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 13, 1913.

## EDITORIAL.

### THE SECTARIAN HEAVEN.

THE views of modern theologians concerning the future life are extremely vague and unsatisfying. To the Latter-day Saints the ordinary sectarian funeral service is a formal, cheerless ceremony. The bereaved ones seem to feel keenly on such occasions the lack of certain knowledge as to the true nature and conditions of the life that awaits them and their loved ones in the eternal future. The words of Jesus and His apostles concerning the resurrection are usually recited in a disconnected way, affording but a shadowy outline of a glorious truth, instead of a clear, authoritative message of comfort and assurance to those whose loved ones have been called to another sphere. In many churches the same meaningless form—the same prayers and passages of scripture, with the accent on the same identical syllables—is gone through, year after year, regardless of the varying lives and characters of the deceased persons. The Latter-day Saints as a people, having the sure, revealed word of the Lord as to the certainty and the nature of the resurrection life, conduct such services very differently, and yet so simply and appropriately that members of other churches are generally impressed with the same and readily acknowledge that the prevailing spirit and the teachings are truly comforting and in entire harmony with the gospel as anciently taught.

The various sectarian churches, in the endeavor to popularize their teachings and extend their membership, have certainly reduced to the lowest conceivable point the scriptural standard of qualification for heavenly honors. In doing so, they have necessarily made many and serious departures from the true doctrines of the gospel. According to current teaching, all considerations of individual character and worth will be overlooked at the final judgment, while those who have attained to a certain mystic conception of Jesus as their Savior, regardless of their lives and actions as a whole, will be common heirs to the highest glories in the world to come. This means that the martyr and the felon, the virtuous and the vicious, the noble and the base, may all enter the glory land on equal terms, if they will only seek for Divine favor by trusting in the finished work of Jesus. It is a common

thing to hear a sectarian divine wax grandly eloquent in extolling the Divine grace and mercy that, ignoring all considerations of law and justice on the one hand and of human merit on the other, delights to crown and glorify even the worst of sinners. The murderer, about to be hurled into eternity as a punishment for his awful crime, may, by a mere expression of faith in Jesus as his Savior, step from the scaffold into the company of the angels and saints in heaven. According to such teachings, the world of glory, instead of being characterized by perfect order and harmony, will be a place where every law of affinity and propriety will be violated. By what process of heavenly grace or government the criminal instincts of the wicked will be held in subjection or instantaneously changed, so that the peace and happiness of the heavenly community may be secured, consistent with the majesty of the Divine law and with the free agency of the individual, is truly a mystery.

It is the habit of some sectarian ministers to declaim violently against all and sundry who do not come up to the orthodox standard as to a profession of religion. We have heard it declared from the pulpit that all considerations of human worth and character, unless accompanied by such a profession, are as "filthy rags" and an "abomination to the Lord." The converted reprobate has been often pointed to as a real hero in comparison with such. Indeed, "the prodigal son" and "the dying thief" have been immortalized in sermon and song, the latter especially being regarded by many as the grandest monument of the saving grace of God of which we have any record. In referring to these things in this connection we do not mean to suggest that the mercy of God will not reach even the worst of sinners, or that He will be unmindful of the prayers of the humblest of His creatures. We do desire to say, however, that the revealed word of God makes it perfectly clear that those who live clean and honorable lives, and exert an influence for good in the world, assuredly stand higher in the estimation of God here on earth, and will receive more favorable consideration at the final judgment, than those who live wickedly, and thereby exert an influence for evil among their fellows. While the sinner may repent, be finally saved and receive some degree of glory, yet the word of God declares that all men will be judged "according to their works." To teach the contrary doctrine—that all who believe in Jesus, or who repent of their sins in the closing hours of life, regardless of their lives and actions, will receive the same glory in one common heaven—is to set a premium upon evil-doing, and to deny the existence of moral order in the universe. It is sectarian teaching of this kind that is mainly responsible for the mingled indifference and contempt with which religion is in these days regarded by many intelligent and honorable people. There is obviously little incentive to virtue or right living in a belief that such things have no essential sig-

nificance as affecting one's eternal destiny. It has long been a matter for derision among unbelievers that hypocrisy and wickedness are so prevalent in communities that are studded with churches and in lands that are professedly Christian. These conditions are the natural result of the false and misleading doctrines of men that took the place of the pure gospel of Christ, when the truth and authority of God were lost through apostasy.

There is another absurd feature of the sectarian heaven that ought to be mentioned. It is commonly taught that all who believe in Jesus will not only be admitted into a common heaven, but that each—irrespective of his life or works—will receive an eternal crown of glory. It undoubtedly pleases the people to be told that salvation, heaven and a crown may be had on such easy terms. It is true that in the New Testament scriptures are to be found promises of a crown and eternal honors for those who are valiant in the service of God and who overcome in the battle of life. In the book of Revelation we read that certain ones are to be made "kings and priests unto God," and that they "shall reign on the earth." It is thus clearly taught that there shall be degrees of glory in the hereafter. The Apostle Paul expressly states that as one star differeth from another in glory, "so also is the resurrection" (I. Cor. 15: 42). Our modern religious teachers, however, have not the Spirit of God, by which the scriptures were written, and knowing nothing of these things, teach that all ranks and classes of the saved shall occupy one common heaven and that each shall receive a "glittering crown." If all who gain salvation are to receive such a crown, it is evident that its purpose must be merely ornamental. A crown is the symbol of dominion, and the scriptural references to its bestowal upon the faithful saints of God distinctly convey the same idea. But in sectarian theology no such significance is attached to it. If every inhabitant of the heavenly world is to receive a crown, there can obviously be no rulership or dominion attaching to it, and it can therefore serve no other purpose than that of ornamentation. Reason and scripture alike show the absurdity of such teachings.

In striking contrast with these sectarian vagaries are the teachings of the Latter-day Saints as to the future life and the order that shall prevail in the eternal heavens. Pursuant to the restoration of the gospel in these days many glorious revelations have been received from the Lord. One of the greatest of these is the vision of the different degrees of glory, recorded in the Seventy-sixth Section of the Doctrine and Covenants. We learn therefrom that every worthy and repentant son and daughter of Adam will finally receive a degree of glory proportioned to their merit. Those who are truly valiant for God and truth will receive the highest glory and inherit a crown and dominion in the kingdom of God, but all will receive that degree of glory to which they are entitled. Thus Divine justice, law and harmony will prevail

throughout the glorified kingdom of our Heavenly Father. A knowledge of these truths is elevating and inspiring, leading to a love and admiration for God and truth and righteousness, whereas the modern Christian world, led hither and thither by the conflicting opinions of men, know neither the true way of salvation nor the various degrees of glory and exaltation that our Heavenly Father has provided for His children in the eternal worlds.

H. I.

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## PROFESSOR JOHN J. McCLELLAN IN GERMANY.

THE Latter-day Saints are oftentimes alluded to as an ignorant, uncouth and deluded people. It is supposed by many that their ranks are recruited from the very lowest strata of human society, and that they are opposed to education and enlightenment. The very reverse of this is true. They have chosen as their motto the sublime phrase, "The glory of God is Intelligence." As a community they have taken immense strides along educational lines. The saints not only lend support to the University of Utah and the common or district schools, by taxation, but they have established and are fostering a Church school system that has elicited the admiration of all who are familiar with its workings.

Music, the divine art, is widely cultivated among the Latter-day Saints, as witness the celebrated Salt Lake City Tabernacle Choir, of about five hundred voices, and the many smaller but excellent organizations in the numerous cities and towns of Utah. Professor Evan Stephens—a true born son of Wales and a man of rare musical ability—is director of the great Salt Lake choir and has done much to bring it to its present high standard of excellence. Professor John J. McClellan, the organist, has brought rare gifts and power to his work, by which prestige and influence have been added to this truly wonderful organization. The Tabernacle Choir is a beacon light, as it were, to encourage and guide others in the cultivation of the spirit of melody, that refines and purifies the soul.

The following excerpt is taken from the *Continental Times* of January 25th, 1913 (C. M. Hook, editor), the only English newspaper published in Germany. This notice of Professor McClellan, coming as it does from a non-"Mormon" editor and disinterested party, is a rare compliment to the Professor's genius, and will be read with interest and pleasure, not only by the Latter-day Saints generally, but also by his numerous admirers in the world at large.

### NOTED AMERICAN ORGANIST IN BERLIN.

Professor John J. McClellan, the well known organist of the Tabernacle, Salt Lake City, is one of the most distinguished members of the American musical colony in Berlin this winter. He arrived the latter part of

November for study with various noted German masters, and with the intention of appearing before his departure as organ soloist at an orchestral concert in Berlin. The latter part of his program, however, Mr. McClellan will be unable to carry out. He finds himself "up against" *force majeure* with which seasoned Berliners are familiar, viz., the impossibility of obtaining a concert hall in Berlin unless reserved months ahead. Mr. McClellan's appearance here in concert will, however, only be postponed, as he has decided to return in two years' time, with arrangements for a hall made well in advance.

Mr. McClellan is one of the most eminent organists in the United States. For years he was Vice-President of the National Association of American Organists, of which Clarence Eddy was President. For fifteen years he has presided over the famous Tabernacle organ of Salt Lake City, considered without exaggeration one of the finest in the world, and housed in what is probably the finest sounding board that has ever been created. Melba, Patti, Nordica, Leoncavallo, Ysaye, Paderewski and many other celebrated artists have marveled over the wonderful music which John J. McClellan has been able to draw from this magical instrument. Madame Melba, when singing at a concert in the Tabernacle, became so enthusiastic at the wonderful responsiveness of this organ under McClellan's compelling touch that she dispatched a carriage to the station to bring her copy of "Ave Maria" from the waiting train. Although sung as an extra she was obliged to repeat it—and seemed to find pleasure in doing so.

Professor McClellan willingly takes up the cudgels on behalf of the "Mormons," in whose Tabernacle he plays, claiming that they are a much-maligned people.

Quite aside from his work in and for the Tabernacle, Mr. McClellan represents a musical force which has worked immeasurably towards the musical uplift, not only of Salt Lake City, but of the entire surrounding country. His activity may somewhat be judged from the fact that he has already given over three thousand two hundred organ recitals, chiefly since his instalment as organist in Salt Lake City.

But this is not all. As one of the five founders of the Utah Conservatory of Music he has initiated a unique system of "extension work" which, as he expresses it, "carries the gospel of music" through the medium of sixty-seven traveling teachers into one hundred and fifty-eight outlying towns in Utah, Idaho and western Wyoming. The Utah Conservatory, which after eighteen months' existence has already an enrolment of two thousand one hundred active pupils, is the first in the world to initiate this system of rural extension work, which is proving an immense success. Two weekly lessons are taken by each outside student—one at the instrument and one written, with weekly examination, which is duly submitted to headquarters in Salt Lake. While in Berlin, Mr. McClellan is engaged in re-writing and editing this written course, embodying in it many ideas he has gained abroad.

Mr. McClellan is not only an organist of rare ability, but may take rank as a composer as well. One of the numbers in the program of his farewell testimonial concert was his own "Irrigation Ode," a distinctively American work, given with full orchestral and organ accompaniments, under the baton of the composer himself. It was Mr. McClellan's intention to

include in his Berlin program another work of his own making, "An Indian Suite," which aims at picturing the North American Indian and the ruggedness of the Great West.

Whilst in Berlin Mr. McClellan is doing some special study with Bernhard Irrgang, Royal Organist at the Berlin *Dom*, and has had the privilege of practising as well as "coaching" on the splendid instrument of the Berlin Cathedral. Mr. McClellan is also doing some piano coaching with Alberto Jonas and composition with Alexander von Fielitz.

The foregoing is an additional testimony to the enlightenment, culture and progressive spirit of the Latter-day Saints.

RUDGER CLAWSON.

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## RIGHT THINKING AND RIGHT LIVING.

Do you remember the answer made by the Lord Jesus to the crafty lawyer who came tempting Him?

"Master," asked the man of cunning, "which is the great commandment in the law?"

Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 36-40.)

This passage is often quoted. Perhaps you feel that you understand it thoroughly. Yet we would have you stop and consider carefully these two points: First, the principle of love is the great active principle in the commandments of God; secondly, on these two commandments to love hang all the law and the prophets. The secret of right living, then, is learning to think right. It is learning to establish a correct attitude of mind towards God and towards one's fellow-men. It is learning to appreciate one's relationship to God and towards the brotherhood of man. In short, the principles of love and charity lie at the base of all right individual action—true love of self; love of fellow-men; love of God; charity toward fellow-men—that God may exercise divine charity toward us all. It is this principle of love and right thinking that makes true the advice of Polonius to Laertes,

> "This above all—to thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Now, the gospel of the Lord Jesus Christ is a system of religious thought and worship that shall win the world of men to right living by love. Love the Lord thy God with all thy heart, with all thy soul, with all thy mind. Love thy neighbor as thyself. Men who incorporate these commandments into their lives learn to think right. They learn to appreciate the privileges and the rights of their fellow-men. They train their minds in the higher realms

of thought and action. They cease to do evil—for the doing of evil and the exercising of the love of God and of fellow-men involve principles that wage eternal war upon each other. Either a man must do evil and kill the divine principle of love, or he must exercise love and destroy the principle of evil.

The gospel is, then, no mere empty form of worship. It hangs upon an all-pervading, active principle. Those who accept it must be doers of the word, not hearers only. Therefore, the apostles of old were anxious that those who were called saints should live lives of saints. One of the most notable prophecies in sacred writ is a prediction of the loss of the principle of divine love. In the last days, says the Apostle Paul, perilous times shall come. Men shall become lovers of self—not with a true and holy love, but with a selfish love. They shall become covetous, boastful, proud, blasphemous, disobedient to parents, unthankful, unholy, incontinent, fierce, without natural affection, and full of hatred to those that are good. They shall be lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. Such men are to be shunned. They have violated the divine principle of love. They have thrown it to the ground and have trampled it under foot. Their thinking has all been turned awry; instead of love and brotherhood are selfishness, sensuality and bestial disregard of the rights of both God and man.

This was the kind of thing the prophets feared. It was a condition entirely foreign to the spirit of the gospel. No man who entertained the thoughts of the apostate and the evil-doer, could think the thoughts of love and live the life of sacrifice required by the gospel. Therefore, the ancient saints were repeatedly admonished to shun the very semblance of evil and to hold firmly to that which was good. Paul enumerated the works of the flesh, and declared that those who did such things should not inherit the kingdom of God. Peter exhorted the saints to add to their faith, virtue; to their virtue, knowledge; to their knowledge, temperance; to their temperance, patience; to their patience, godliness; to their godliness, brotherly kindness; and to their brotherly kindness, charity (II. Peter 1: 5-10). And Paul, again, exhorts his friends to rejoice in the Lord always, and to pray to Him. And, "finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Phil. 4: 4-8). Here, again, is a law of the gospel of the Lord Jesus. Think right. Fill the mind with pure, noble, elevating things. An action is but the outward expression of a thought previously fostered and nourished. If the mind be full of nobly pure thoughts, the actions will be right. Fill, then, the mind with thoughts of the love of God and of man. The gospel teaches that.

"The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints" was published in the year 1835. From that time to the present, this sacred book of modern scripture has been considered "a law and a rule of faith and practice to the Church." The preface to the book of Doctrine and Covenants was given by the Lord in a special revelation to the Prophet Joseph Smith. In the preface the Lord declares with emphasis, "I the Lord cannot look upon sin with the least degree of allowance." The Latter-day Saints understand, therefore, in a general way, that they cannot sin with impunity; that the Lord will not countenance the doing of evil, or look upon it with the least degree of allowance. And in numerous other revelations, the saints are instructed specifically in the divine art of right thinking and right living—in the art of exercising the godly principle of love.—*Young Woman's Journal.*

## FROM THE MISSION FIELD.

**Baptisms.**—On Thursday evening, February 6th, 1913, a baptismal service was held at 106 Ann Street, Belfast (Irish conference), when four members were baptized into the Church of Christ. Elders Hial L. Sterling, Jr., James B. Gray and Albert E. Money officiated.

**Releases and Departures.**—Elder E. B. Jorgensen, of the Swiss and German mission, has been honorably released to return home and sailed February 7th, 1913, per s.s. *Grampian.* Elders A. L. Riggs, Paul S. Richards and Isaac C. Wood, of the British mission, have been honorably released to return home and sailed February 8th, 1913, per s.s. *Campania.*

**Successful Socials.**—A successful farewell social was given at the Etherington meeting place, Gainsboro' (Hull conference), on February 3rd, 1913, when about forty saints and friends met in honor of Elder J. F. Holyoak, who has been released to return to his home. He was presented with a suitable token of esteem by the saints of Gainsboro'. An enjoyable program was rendered. The remainder of the evening was spent in games and social chat. All present joined in wishing Elder Holyoak God-speed on his journey home.

On Wednesday, February 5th, 1913, a very successful social was held in the Russell Street building, Darlington (Newcastle conference). The hall was crowded with saints and friends. After an enjoyable program, refreshments were served and games played. All present expressed themselves as having enjoyed the evening's entertainment.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

Textbook: One Hundred Years of Mormonism (Evans), pp. 104-111.

LESSON V.—THE CHURCH ORGANIZED.

I. RESTORATION OF THE PRIESTHOOD.

1. Purpose of the first vision.
2. The object of Moroni's revelations.
3. Describe the two orders of Priesthood.
4. When and by whom were these restored?

II. THE ORGANIZATION EFFECTED.

1. The Prophet instructed how to organize the Church.
2. Give date and place of organization.
3. Order of proceedings at historic meeting.
4. Why organized with six members.

III. THE NAME OF THE NEW CHURCH.

1. When was true name of Church revealed?
2. By what name was it known from organization till this date?
3. Show that name "Mormon" Church is incorrect.
4. Appropriateness of the true title.

IV. WHAT THE CHURCH STANDS FOR.

1. Its exclusive possessions.
2. Its two-fold mission—to the world and to the saints.

## DIED.

MARSHALL.—At Leicester (Nottingham conference), February 1st, 1913, Sarah Elizabeth Marshall, the beloved wife of John Marshall; born September 10th, 1833; baptized into the Hackney branch (London conference) in 1855 by Elder Vaughan. Sister Marshall lived and died a faithful Latter-day Saint. Interment in the Wilford Road Cemetery.

JACKMAN.—At Plymouth (Bristol conference), February 9th, 1913, Sister Clare Evelyn Jackman, aged 16 years; baptized November 29th, 1905. She lived and died a faithful Latter-day Saint.

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